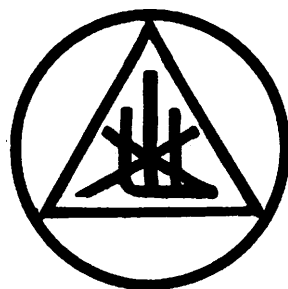


# **the Beacon**



**September 1961**

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the  
Ageless Wisdom as a contemporary way of life.*

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**EDITORS:** Foster Bailey  
Mary W. Turner

*The editors do not necessarily endorse all statements made by individual authors  
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## THE CROSS OF SERVICE

THIS issue of *The Beacon* appears during the period influenced by the quality of Virgo, August/September, and Libra, September/October. While the energy effects of these two signs are far-reaching, clearly woven into the whole intricate tapestry of human, planetary and solar evolution, they establish two fundamental possibilities for all mankind: Virgo demonstrates the function of matter to nurture and finally to reveal the hidden spiritual reality; Libra extends opportunity for the achievement of equilibrium, the balancing of qualities and energies.

Human evolution since the dawn of time has proceeded through cycles of periodic crisis and conflict. We grow against resistance and under pressure. Nevertheless, it is probably true to say that present world tension is of unique significance. We seem to have approached the birthing hour of the Christ life in the new forms of our modern world, experiencing for ourselves that '... the moment of greatest development is oft the moment of greatest pain'.

While humanity itself struggles out of the separateness, the selfish materialism and the outmoded forms of our changing civilisation, the esotericists of the world and the aspirants to discipleship have a much more difficult balance to strike in their own consciousness and a much closer relation to establish with the stream of life of the returning Christ. For these servers the task to be consciously achieved is symbolically expressed as the transference of energy from the Piscean cross of sacrifice and suffering to the Aquarian cross of joy and service. This is the even-armed cross of discipleship, wherein the vertical reception of spiritual forces, anchored deep in matter, is exactly balanced by the horizontal expression of love and service to humanity. At the centre of this cross the serving, loving disciple takes his place, unmoved by the stresses of the point of tension, undaunted by the strains.

This new age cross we have each to create

for ourselves. We achieve equilibrium in our own consciousness as the life within us is released into freedom under the pressure of love and compassion. But many find much difficulty in identifying the path of the horizontal balance in terms of service as a disciple, and consequently the full release of energy is blocked by unnecessary activities which should be relinquished to a greater spiritual need.

We can be, if we will, well advised in these words:

It is essential that servers everywhere, the intelligent men and women of goodwill, get a grasp, fresh and clear, of the work to be done and that they become 'relaying channels and not delaying points of selfish interest' in the divine flow. This takes vision and courage. It takes courage to adjust their lives, daily and in all relations, to the need of the hour and to the service of mankind; it takes courage to attack life problems on behalf of others and to obliterate one's own personal wishes in the emergency and need, and to do so consistently and persistently.

The disciple has to take himself as he is, at any time, with any given equipment, and under any given circumstances; he then proceeds to subordinate himself, his affairs and his time to the need of the hour — particularly during the phase of group, national or world crisis. When he does this within his own consciousness and is, therefore, thinking along lines of the true values, he will discover that his own private affairs are taken care of, his capacities are increased and his limitations are forgotten. He takes his place with those who perceive the needs of the coming cycle, a cycle wherein the new ideas and ideals must be endorsed and preached, the new and clearer vision for human living must be grasped and finally brought into being, and a cycle wherein the effort of all members of the new group of world servers must be given to the lifting of humanity's load.

# Hierarchical Intention

## and Human Response

by Djwhal Khul

*The whole of existence is an experiment with energy, and the aim of the disciple should be so to refine his vehicles that they vibrate in harmony with the higher impulses emanating from the spiritual planes.*

**I**MPRESSION on the mind of the disciple of hierarchical intent is something far greater and more inclusive than the ability of the mind of the disciple to register the content of the minds within the Ashram with which he is affiliated, or even the mind of the Master. The purpose aspect of the Plan begins to impress his now highly illumined abstract mind, for the integrated purpose, as far as the Hierarchy is concerned, begins slowly to impress him. Little by little, he begins to register impressions from Shamballa. With this I cannot deal; it concerns the growth which follows the fourth and fifth initiations, and therefore training given to a Master. With it you have no concern.

Your major task, as aspirants, is to cultivate the higher sensitivity; to render yourselves so pure and selfless that your minds remain undisturbed by the happenings in the three worlds; to seek that attentive spiritual sense which will enable you to be impressed, and then to interpret correctly the impressions received.

I have said that initiation is in reality a great experiment with energy. The life of the occult student is consciously lived in the world of energies. Those energies have always been present, for the whole of existence, in all the kingdoms of nature, is manifested energy, but men are not aware of this. They are not conscious, for instance, when they succumb to irritation and find themselves voicing that irritation in loud words or in angry thoughts, that they are taking astral energy and using it. The use of

this energy admits them with ease to a level of astral living which is not suitable for them; continual use of this energy brings about what the Master Moyra has called 'habits of residence which imperil the resident'. It is when the aspirant recognises that he himself is composed of energy units, held in coherent expression by a still stronger energy, that of integration, that he begins consciously to work in a world of forces similarly composed; he then begins to use energy of a certain kind, and selectively, and takes one of the initial steps towards becoming a true occultist. This world of energy in which he lives and moves and has his being is the living, organised vehicle of manifestation of the planetary Logos. Through it energies are circulated all the time and are in constant movement, being directed and controlled by the head centre of the planetary Logos; they create great vortices of force or major points of tension throughout his body of manifestation. The Spiritual Hierarchy of our planet is such a vortex; humanity itself is another, and one which is today in a condition of almost violent activity owing to its becoming a focus of divine attention.

### **Mankind and the Divine Will**

Certain great readjustments are going on in that centre, for it is beginning to conform at long last to divine intention. I have elsewhere pointed out that for the first time in the long history of human development, energy from Shamballa has made a direct impact upon this third planetary centre. This is not due entirely to the point in evolution attained by mankind; this attainment is only

a secondary reason or cause. It is due to the will of Sanat Kumara himself as he prepares for a certain cosmic initiation. This initiation requires the reorganisation of the energies flowing through and composing that 'centre which we call the race of men'; this creates a rearrangement within the centre itself, and thus brings into manifested expression certain aspects and qualities, always inherent in those energies, which have not hitherto been recognised. This creative crisis has been made possible by three major happenings:

1. The conclusion of a twenty-five thousand year cycle or movement around what is called the lesser zodiac. This connotes a major cycle of experience in the life of our planetary Logos. It is related to the interplay between the planetary Logos and the solar Logos as the latter responds to energies emanating from the twelve zodiacal constellations.

2. The end of the Piscean age. This simply means that the energies coming from Pisces during the last two thousand years are now being rapidly superseded by energies coming from Aquarius. These result in major changes in the life of the planetary Logos and potently affect his body of manifestation through the medium of his three major centres: Shamballa, the Hierarchy and Humanity.

3. The increasing dominant activity of the seventh ray of Order, or Ceremonial Magic, as it is somewhat erroneously called. This ray is now coming into manifestation and is in close co-operation with the two above factors; it produces also the lessening of the power of the sixth ray of Idealism. This has had a long cycle and has greatly hastened the evolutionary process; it demonstrates its effective work in the emergence today of the great world ideologies. I am necessarily considering these energies only in relation to the human consciousness.

There are other factors present in our planet today, but these are the ones which will, in a vague sense, mean something to you, as you think and seek to understand.

The great cosmic initiation through which our planetary Logos is passing (forget not my words, 'initiatory process') produces an entire reorganisation of all the energies of which his body in manifestation is composed; it heightens the quality or the vibration of certain of the ray energies, and lessens the potency of others. Direction also enters in; certain planetary centres become the recipients, in a new and vital manner, of

the redirected ray potencies. Among these, at this time, the human family, or the third vital centre, becomes a prime objective. The three major Logos centres in the body of the planetary Logos are:

The head centre — SHAMBALLA —  
1st ray of Will

The heart centre — HIERARCHY —  
2nd ray of Love-Wisdom

The throat centre — HUMANITY —  
3rd ray of Active Intelligence

The impact of the new incoming energies upon humanity will result from a planned redirection. This will bring in an era of greatly enhanced creative activity; it will be an activity such as has never been seen before, and which will express itself in every department of human living.

### **Humanity and the Logos**

In this connection I would remind you of the relation existing between the sacral centre, the physical creative centre, and the throat centre, and of the teaching anent the raising of the energies from this lower centre to the throat centre. This can be seen happening in the human being as he progresses along the path of evolution, and is equally present in the life and experience of the planetary Logos.

This progressive creative raising necessarily produces a cycle of tremendous difficulty in the life of the aspirant to initiation, for the microcosm undergoes, in his minute living process, what the planetary Logos undergoes in a cosmic process. When, as is the case today, humanity itself is in process of becoming creative in the higher sense, and when this synchronises with a major creative planetary activity, then a cycle of very great disturbance eventuates which necessarily affects every individual within the race of men. Hence the sexual disturbance to be seen everywhere, with the license present in every country and the apparent breakdown of the marriage relation. This indicates the emergence eventually of a creativity of such wondrous dimensions that the world will stand amazed; nothing like it will have been seen before. A creative planning for human well-being, and a

political expression implementing this planning, will demonstrate in every country; a creative thinking will be apparent which will express itself in writing and in poetry; creative imagining will produce the new art, the new colours, the new architecture and the new culture; a creative responsiveness to the music of the spheres will bring forth the new music. All this will be in response to the creative reorganisation and the newly directed energies which are engaging the attention of the planetary Logos at this time.

All this reorganisation and redirection of energies is carried forward in the realm of the divine third aspect, that of divine active intelligence. Therefore the human centre registers this major aspect and becomes intensely invocative; this invocative appeal, being unitedly directed towards the second major centre, the Hierarchy, inevitably evokes a response. Invocation, accompanied by the creative imagination, will produce that new creative activity which will bring the new heavens and the new earth into being.

Three points I would like to make here; they have a definite bearing upon our subject:

1. This intense creative activity falls into two parts:

a. A destructive cycle, wherein the old order passes away and that which has been created, human civilisation with its accompanying institutions, is destroyed. With this destructive action humanity is today occupying itself, mostly unconsciously. The major creative agents are the intelligentsia of the race.

b. A cycle of restoration, with many accompanying difficulties in which the mass of men take part, under the influence and inspiration of a regenerated intelligentsia.

2. This process receives its initial impulse as a result of a group decision within the Hierarchy itself. Certain Masters who were facing the sixth initiation of decision at the time—a relatively small but powerful group—decided together to tread the path of earth service, technically understood, in order to bring about the changes which they sensed as desirable and as already existing within the consciousness of the one Initiator, the planetary Logos. It was their decision, taken early in this century, which precipi-

tated, in the centre which we call the race of men, those potencies and stimulating energies which produced that major destructive agency, the world war (1914-1945). As these energies occultly fell into the centre, the effect produced was both good and bad. Human unity and unanimity, human planning for group welfare, and human creativity, expressed primarily at this time through science, received a tremendous stimulation. Simultaneously, the entering potencies released by this decision produced an up-surging of evil in the hearts of men so inclined, leading to an analogous or paralleling unity, unanimity and creative activity of separative and hateful evil. This, in its turn, opened the door where evil dwelt and let loose on earth the full fury of the Black Lodge.

### **A Blow at Materialism**

That this would be the result the Masters knew when making their decision; they consciously struck a blow at the materialism which was binding humanity and imprisoning the human spirit. This evoked a prompt reaction from the forces of evil which had created and held in being the modern materialistic world, with its emphasis upon forms and money. The Masters had confidence that the human spirit would be able to live through the period of upheaval and emerge eventually into the new era, ready to build the new world and to reorganise all human resources, material, mental and spiritual.

3. The response of humanity, from the angle of a spiritual realisation of the presented opportunity, was the emergence of the new group of world servers. They appeared in every country, conscious of their task of crystallising and making effective human goodwill, though generally unconscious of their hierarchical relationship. Their appearance evoked an immediate reaction from the Spiritual Hierarchy, and experienced disciples made their appearance in the ranks of the new group of world servers, directing their efforts, voicing their aims and stimulating their understanding. The new group worked in and through every department of human thinking, human welfare and

*(Contd. on p. 133)*

# Spiritual Government

## The Principles of Hierarchical Control

by Ian Gordon Brown

*All through the ages, the Masters have projected their ideas into the world of men by means of Avatars. These world teachers have, in turn, precipitated the great religions, been instrumental in founding many nations, and have inspired cultures, works of art, scientific discoveries and philosophical theories.*

THE subject of this article concerns the relation of two major kingdoms in nature, the fourth kingdom, humanity, and the fifth kingdom of souls. This relation is worked out within the larger whole of the planetary life, and it is worked out within the framework of the laws and principles governing the evolution of all forms of life and consciousness. Spiritual government requires also not only an acute and accurate assessment of the human condition but an adequate registration of the Divine Plan as it is projected from Shamballa. It is clear, therefore, that we can know relatively little about this profoundly significant subject.

The subject is important nevertheless. We cannot, in fact, avoid it in any way if we are to be useful as disciples to the Plan of Hierarchy. It is said that a world disciple can only be counted as such when he can begin to achieve a world view and perspective, and this will involve some understanding at least of all the factors touched on above. The individual disciple must seek to achieve a world orientation in this global age, and for any group seeking to do world work,

the sum total of its consciousness must, in some measure, achieve universality if the group is to count for anything at all.

Let us examine therefore some of the functions and methods of Hierarchy as related to the world of men and see if we can discover some guiding principles and ideas that will aid us in our efforts to achieve greater understanding and usefulness.

The following seven major functions have been listed in *The Externalisation of the Hierarchy*:

1. The Hierarchy stands as a wall between humanity and excessive evil. Forget not, that as humanity is thus protected, that protection extends to all the subhuman kingdoms, of which the fourth kingdom, the human, is the macrocosm. The excessive evil, emanating from cosmic sources, requires the trained skill of the Hierarchy, and the fiat of Shamballa, to prevent it flooding over disastrously.

2. The Hierarchy works constantly at the task of awakening the consciousness aspect in all forms, so that it is awakened, expanded and intelligently employed.

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(Contd. from p. 132)

human planning; as a result, and almost immediately, the men of goodwill everywhere in the world took heart of grace, a most appropriate phrase, and became active.

The three points made here will demonstrate to you the factual nature of the circulation of energies. All these happenings are part of a process of planetary initiation; such an initiation cannot take place without important effects, both in the Hierarchy and in the human family. In old

Atlantean days, it was the Masters, facing the same sixth initiation, who decided to bring that ancient civilisation to an end; they therefore sacrificed the form aspect of manifestation and created a situation in which the soul of humanity was liberated from the prison in which it found itself. Today, a material catastrophe, such as the flood, has not been deemed necessary; it is believed that humanity can and will find its own way out of the world difficulties.

from THE RAYS AND THE INITIATIONS.

3. The Hierarchy directs world events, as far as mankind will permit, for the free will and free decision of mankind may not be ignored, so that the unfolding consciousness may express itself through developing and adequate social, political, religious and economic world forms. They give direction; they throw a light; they impress those who are in contact with them, and through the inflow of ideas and through revelation they definitely influence the tide of human affairs.

4. The Hierarchy directs and controls, more than is realised, the unfolding cyclic cultures and their resultant civilizations. These can provide adequate forms, temporarily useful for the emerging soul of humanity. The format of cultures and civilisations receives special attention.

5. The Hierarchy receives and transmits energies and consequent forces from Shamballa, with resultant effects within the Hierarchy itself, and also with effects upon humanity and upon the soul of all things to be found in all kingdoms.

6. The Hierarchy receives that esoteric fire of God which brings to an end cycles, ideologies, organisations and civilisations when the due and right time comes. This they do in order to make place for that which is better and which will prove adequate and not limiting to the awakening consciousness and the emerging life.

7. The Hierarchy prepares men for initiation by:

a. Receiving them into the Ashrams of the Masters.

b. Offering their disciples opportunity to serve in relation to the emerging Plan.

c. Inaugurating through the means of the disciples of the period those new presentations of the training needed for initiation. Each major cycle receives new forms of the same ancient, yet basic, teaching. This present one is such a cycle, and much of my own work is in connection with this.'

### **Hierarchy's Mode of Work**

It can be stated that the word 'Precipitation' most adequately summarises the basic Hierarchical mode of work. Whether it be by the establishing of a new religion or philosophy; or by the building of a world

organisation or fraternity such as Masonry; or the anchoring of a new truth or principle in the minds of men by such an enunciation or statement as that on *The Four Freedoms*; or by the creation of a new subtle influence as through the development of new forms of music and art; or the development of any one of many different types of educational project. All these means involve the projection of some idea or archetype from the inner side of life into human consciousness through the agency of some initiate or disciple or discipleship group.

'The work and task of the Masters is to project into the world those thoughts and formulated divine ideas, those concepts and significances which embody, at any one time, the immediate plan for humanity.' This projection and precipitation, and this basic method of Hierarchical work, is embodied in the 'doctrine of Avatars.' All great religions have been established through some world teacher coming forth and enhancing the new truths of a new divine revelation. Most great nations have at their founding or at a major crisis in their life some national or racial Avatar to sound the note of the soul of that particular group in such a manner that the way of their destiny may be made clear. Such a one was that great disciple and server Abraham Lincoln. The group that came in on the beginning of the third ray cycle around the year 1425, and who were responsible for the Renaissance, may be regarded as a group of Avatars along the line of culture, art, science and philosophy. The artists and musicians of the 18th and 19th centuries may also be regarded as group Avatars. The disciples who were responsible for the starting of the Labour movement in the world in the early 19th century can also be regarded as Avatars.

In all these, and in the many other cases that one could cite, the Masters have projected into the world those thoughts and those formulated divine ideas embodying the immediate Plan for humanity. They have worked by an applied stimulation and by the conveying of inspiration to and through their disciples. There is no aspect in the world today, of spiritual progress and development, that cannot be traced back, in the last



analysis, to the anchoring function of some disciple working under the precipitating force and energy of a member of Hierarchy.

How then can it be said that man has free-will? If all progress is the result of Hierarchical stimulation working within the laws that govern the evolution of conscious life on the planet, is not man a mere puppet, a plaything of the gods? The answer to this lies in the qualifying laws which govern the evolution of conscious life. For conscious life does not and cannot develop except in a condition of choice, which involves the concept of freedom, and even the Hierarchy does not know how men will react to any particular presentation of an idea, or stimulation.

Sometimes the reaction to stimulation may be so rapid that action has to be taken in order to avoid over-emphasis. It is said, for example, that the fifth ray was withdrawn from emphasis on the physical plane by special dispensation some fifty or so years earlier than due under cyclic arrangement. Without this special dispensation the energy of the fifth ray would have created a situation of undue concreteness and hence crystallization.

### **Mankind's Freedom**

The Hierarchy therefore leaves men free, but takes action with respect to circumstances. Always men are free, within the circumstances offered to them. In fact it has been said that 'one of the most spiritually exciting things taking place in the world today is the use in every country of the word Freedom: It was that great disciple F. D. Roosevelt who "anchored" the word in a new and more universal sense. It now has a fuller and deeper meaning to humanity.'

If man is free within the circumstances and laws of the planet, it is the group of initiates of the sixth degree who in fact take the decisions which control the development of human destiny. It is said that once every forty-nine years opportunity for a group of Masters to take the sixth initiation of decision arises, and that at this time they 'decide what measures they propose the Hierarchy should take which will drastically and permanently affect the planet on which

they have lived and for which they have worked . . . they in their totality, at any given time, are the group which makes final decision anent human affairs. It was a decision made by this group of initiates during the ancient Atlantean civilisation which brought it to an end . . .'

The last occasion at which such an initiation occurred was we are told in 1952, and it is interesting to speculate on the possibility that much that is happening today, and the incredible acceleration of all forms and developments of life and consciousness in the human family, may be the result of the decisions taken at that time and of influences released into human consciousness then. Prior to that, forty-nine years before, there was a great initiating decision in 1903. It has been said that at this time these initiates released those influences which would enable man to break free, should he so choose, from the rapidly developing shadow of materialism that was taking hold all over the planet. These energies, by breaking up materialistic tendencies, precipitated that cleansing condition of the first world war.

The significance of the emerging knowledge anent the science of the centres in nations and races and in the world as a whole, and of the establishment of the new group of world servers, can be better understood against this background of the Hierarchical modes of work. In earlier times disciples came forth individually and in small groups, creating an influence in their immediate environment or nation, which, due to the slowness of communication in those times, could take generations and even centuries to work out as a world influence. But today the situation is very different. A new influence can become world-wide and have a world-wide effect within an incredibly short space of time. Scattered individual disciples, and dispersed group units, could have neither the power nor the subjective potency to carry into the world of men, energies of sufficient magnitude to create redemptive opportunities for mankind. Thus the creation of the new group of world servers, by putting the senior disciples in all

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*(Contd. on p. 137)*

# The Value of Goodwill

by Foster Bailey

*Goodwill is the 'X' factor which, when brought into any situation, can produce right human relations.*

*The hope for the future lies in the intelligent co-operative action of the men and women of goodwill in the world.*

**M**ANY people, concerned at the trend of international affairs, are deeply interested in finding ways and means of contributing to the solution of world problems in new and practical ways. To this end, the most contagious human quality which can be organised and made effective, is goodwill. It seems that we have tried organising practically everything except the goodwill present in human hearts.

Goodwill is something which we all recognise as a factor in human beings but which many find indefinite and hard to define. One of the best definitions is: 'Goodwill is the will to that which is good and which ought to be.' Goodwill is a heart expression of the fundamental goodness in all peoples which is an evidence of our inner spiritual selves. God is good, His purposes are good, His plan for humanity is a good plan. The will to that which is good, and which ought to be, is a natural quality of the human soul, for we all have a spark of divine life in us. Goodwill is, therefore, very much more than a feeling or an intention, or a kind attitude; it is an energy in its own right because it is a basic element in the expression of God's life in the human family. It is, therefore, a natural quality in all human consciousness.

What will the record of history show as the keynote of the new civilisation if we cannot implement a system of co-operation and sharing, voluntarily accepted as the only proper standard of modern civilisation? There is no other group so likely to achieve this most difficult goal as the intelligent men and women of goodwill. They have the

needed quality and the capacity to understand. They are in fact in a key position, and when they realise it they will assume their rightful responsibility to express goodwill and to initiate action.

The promotion of goodwill is a task worthy of the best of us, and in discovering what is good in national and international affairs and as applied to the social structure, we have a task requiring the greatest hearts and the most brilliant minds. Goodwill does not have to be created. The need is to recognise its reality and potency, to identify, and aid its expression and to apply it to world problems.

The need for world stability and the desire to escape war requires no emphasis. The need for relief from fear is also recognised. But the need for the coming in of the new era of sharing through co-operation on a world-wide scale should be carried more effectively into the minds of the intelligent citizens. It is on the enlightened understanding of men of goodwill that we can find the fulcrum on which the potency of the nations can be adjusted to human need.

This education in world affairs and deepened appreciation of practical ways of meeting world needs can be organised in terms of the use of goodwill. We need to reach a larger group of thinkers in this way because it is useless to expect right national action if there are not enough people in the nation to sound the necessary note by their thinking, by their attitude to life, their desire for a better world and their words and actions in support of those things.

There is need to re-focus keen minds on world service in terms of new values. The genius of the people includes the capacity to serve, and to serve intelligently. They have demonstrated their natural willingness and desire to give largely for the welfare and rehabilitation of other peoples in other lands. The confidence and natural daring and the eagerness for efficient action which characterises the executives in the business world, plus constructive new visioned leadership in the educational and religious fields, should be combined and utilised for the establishing of the needed new values in human living.

The recognition should be revitalised in these leaders and through them in public consciousness that it is more important to live decently together than to have money; that it is more important to co-operate for cultural purposes than to combine for more physical comforts, physical pleasures and mechanical refinements. We need to re-establish our pioneering heritage of the moral courage which knows that it is more

important to be self-respecting than it is to place the responsibility for bad situations on somebody else. We need a greater recognition that it is more important to have an honest government than it is to perpetuate political parties, and more important to educate our youth for world citizenship and an active sense of responsibility for the general welfare than it is to give them the ability to gain personal prestige or to compete for money. We need a new realisation that it is more important to help people to have personal experience of spiritual realities than it is to support separative church organisations, or champion worn-out church doctrines. We should implement the realization that it is more important for the peoples of the different races and the different religions to understand each other and to co-operate with each other than it is to perpetuate the fancied superiorities of their own racial and religious anchorages.

### **Right Human Relations**

The world is searching for a new vision and

*(Contd. from p. 135)*

the Ashrams of the Masters subjectively in touch with each other, was far more than a good thing to do, as we approached the group Aquarian age. It was a practical necessity of Hierarchical government. Thus likewise the development of spiritual centres, influencing large sections of humanity in the way that London is said to influence the British Commonwealth, Geneva influences Europe and Russia, and New York influences the North and South Americas, must also be seen as a spiritual necessity for the flow of energies.

The emergence of a nation requires a central government and all the paraphernalia of the administration of a modern state. Without this mechanism of control and communication the nation would be unable to act on the physical plane as a co-ordinated and integrated entity. This outer centering of control is in fact a reflection of an inner coming together in consciousness of the psyche of a nation. Similarly the development of great cities and international centres on the outer plane is a reflection of an inner centralising and spiritual organi-

sation which will provide areas of magnetic potency for the inflow of spiritual energies and ideas. We should therefore study not only the major international centres for the inflow of Hierarchical energy into human consciousness such as Tokyo, Darjeeling, London, New York and Geneva, but the major centres of energy in each great nation.

The more we can identify the major centres in a nation, and come to understand their qualities, the more readily will we be able to discover and use the inner pattern of energies and relationships that controls all physical plane life and events. We shall be able to work more consciously as esotericists, using redeeming influences to lift energy from the solar plexus into the heart, from the sacral centre into the throat centre, seeking to evoke the soul of the nation. And by these means we shall provide Hierarchy with more adequate channels through which to pour those vitalising and living energies which they receive and which can be used to aid mankind to move more rapidly along the path of evolution and of world service.

*Adapted from an Address given at the Arcane School Conference, May 1961.*

a better way. Humanity longs to give up the ancient habit of selfish competition for supremacy and for personal and national gain. The people are ready and willing to co-operate across the national borders. There is more fear today of government and of the powerful business interests controlling governments than of the people themselves in any land.

Many still have to learn how merciless is the perpetuation of the economic policy of competition based on self-interest and how Christian is the policy of group sharing under group control. Many dare not believe that our civilisation can really become Christian.

The new vision of world-wide right human relations is just faintly appearing over the horizon. It can hardly yet be defined but the dawn is here and the new day is inevitable.

The men of goodwill have a marvellous chance today; a chance to lead all humanity in grasping the truer vision, in giving allegiance to the deeper values of life, and in the lifting of the quality of human thinking to a higher plane.

The immediate spiritual goal is, consciously and by intelligent choice, to abandon materialism as the measure of the value of our life and of the civilisation of the world. But this chance is ours only if we see it and set ourselves to accept it.

Who, therefore, are the people who are capable of seeing the needed vision more clearly and taking action upon it? We can very roughly divide the inhabitants of the planet into certain general classifications.

There is first the great mass of human beings generally illiterate, poverty-stricken, not capable of doing much of any thinking, controlled by mere physical needs and the ordinary passions and desires of what is not very much better than animal life. There are millions of such people. They are quite helpless. The rest of the world has exploited them for ages. We are now learning not to exploit them. We know that they must be lifted.

Then, secondly, there is that class of humanity which we sometimes speak of as the middle class. This middle class is far from helpless. They are intelligent about

planning for their personal lives. To a considerable extent, their interests are in their families, in their friends, in their local communities and in their nation. They read current events and they listen to the radio. We recognise them as the backbone and the fundamental power of any nation. They respond to ideals. They are a class of people who like to have things go well for others as well as for themselves. By and large they are not very greedy. They exemplify a certain measure of personal integrity.

They are so numerous that no democratic government can stay in power without their support. They have to be convinced that what the Government is doing is not only good for them, but good in general. If they are appealed to at election times, and at other times, on a purely selfish basis, they respond very largely on a purely selfish basis. If they are appealed to on a somewhat idealistic basis for the general welfare, they respond to that appeal also, and have demonstrated again and again that they will make sacrifices, that these ideals may come into being. They will go to war for these things and they will give largely of their money to these things. They give millions in money every year for charities and welfare movements of all sorts and kinds.

Then there is a third class of people who are sometimes called the intelligentsia. These people are the thinkers. They have trained minds to a more or less degree. They are the ones who talk seriously about world affairs, from the standpoint of the longer-range view and the principles involved and the moral factors. They are the key people in every land, because they can be used to control the life of the people, and because they set the standard of social practices.

If they become negative and pessimistic and feel futile and consider that world affairs are too big for them, and that there is nothing practical that they can do about it, the whole tone of the community slumps. The middle-class people habitually take the lead from the thinkers in their community and in their state and their nation. If these thinkers speak and act constructively, and for the general good, living conditions are

improved; abuses are stopped; education is facilitated; moral standards raised. The governments responding to the pressure of the people take action in the international field which is constructive and good, and often even generous.

### Public Opinion

In his after-dinner speech at the Lord Mayor's Banquet in London, the guest of honour, Prime Minister Macmillan said: 'The desire of the peoples of the world for peace and understanding is exerting an increasing pressure, and is having an increasing influence on their government's decisions.' Men of goodwill can and do change public opinion and influence governments.

It is quite obvious that if we have in this upper bracket of the thinking people a high percentage of people of ill will and of selfish characteristics, then we are going to have a great deal of trouble and the old evils of our civilisation are going to survive.

If, on the other hand, we have a considerable proportion of the thinkers in our nations who are men and women of goodwill, who are intelligent and who believe in right human relations, and who still have faith that the heart of humanity is sound and that it is possible to have a better world, our civilisation will move on to better things. If we provide the means of reaching them, and through them of reaching the great middle-class, with constructive information on world goodwill, we shall have provided the needed leaven in the loaf. We shall have ensured that constructive values will dominate.

It is the finding and the stimulating and the relating, therefore, of the men and women of goodwill among the thinkers of the world, which is the key to decent living and a world at peace. This will inevitably provide us with that foundation which must be established in the very near future, whether we have a war or whether we do not.

There is no field in which it is so important to work as in this field. There is no place where it is as important to spend money for constructive purposes in helping to establish right human relations as in this particular field.

It is apparent also at once, that this action can be taken entirely independently of political parties, of economic ideologies or of religious divisions. This is one of the greatest factors of strength in the present situation. We are accustomed to think that we can save ourselves by all these other things, and by fighting about them. Whereas, in fact, we must save ourselves by coming together as intelligent men and women of goodwill, in spite of these factors.

Edmund Burke has said, 'all that is needed for the triumph of evil is for enough men of goodwill to do nothing'. It is equally and more inspiringly true to say that all that is needed for the triumph of the forces of light is for enough men and women of goodwill to do something.

To be a man of goodwill in one's private life is true spiritual living. It is of great value to the man himself, to the happiness of his family and to his neighbours. There is need also today for world goodwill, and it is in the meeting of this need that the leaders in the top brackets of the men and women of goodwill are accepting responsibility and taking action.

All about us there are increasing hundreds of men and women of goodwill in many lands giving of their time and energy and money, to make this a better world for human beings to live in. Intelligent men of goodwill find stimulating, satisfying new interests in joining their ranks. Their own sense of worthwhileness and well-being increases.

The great human quality of goodwill must come into its own. With this quality dominating our thinking, world peace will become a fact. The people who will bring this great blessing to us all are the intelligent men and women of goodwill who become dynamically active to that end. By the persistent promotion and use of world goodwill, for all men everywhere in the world, we shall all go up together. With the active poison of ill will fed by ignorance, prejudice, thirst for power and greed, we shall all go down together. The great need is, therefore, to marshal the tremendous power of goodwill and to apply it in practical ways to world problems.

# A Science of Religion

by Anne Williams

*'If the world religions were really controlled by concrete knowledge or science, they would not be the vague, speculative, mystical and glamour-controlled systems which they are at present. Some day, the minds of men, illumined by the light of the soul, will formulate the one universal religion, recognisable by all. Then the kingdom of God will be known for what it is, another kingdom in nature. Speculation, wishful thinking, and hopeful aspiration will disappear. The science of occultism is the first step upon the way of true religion, and the scientific investigation of human psychology will greatly help toward this end.'*

from THE RAYS AND THE INITIATIONS.

**I**S a religious sense a normal part of personality equipment? Is the religious sense inherent or acquired? Does it arise out of physical, emotional and mental growth? Is it associated with glandular development? Is it subordinate to, or does it influence or dominate, intelligent development of personality?

What effect would a total absence of the religious sense have on personality? What is the tendency of the religious sense, to isolation, or to group experience? Is the religious sense subjective, or objective, or both? Is the religious sense a natural instinct which requires expression for normal development? Is the developed religious sense an asset or a liability? Can psychology, as now constituted, detect the existence or the non-existence, or the degree of viability of the religious sense in a child or youth?

Is a religious institution, created to embody a specific form of religion, competent to deal with a psychological case-history, where a problem of an inhibited or over-stimulated religious sense is involved? Is there an institution, anywhere in the world, where the subject of religion is investigated, abstracted from all traditional forms of religion? Is there an institution, a school, a research

centre, a retreat where an individual can be informed or instructed on the nature of the religious sense, free of theological or sectarian doctrines or dogma?

Could a science of religion using objective, scientific methods, provide findings useful anywhere in the world, as a basic body of knowledge, as universal as mathematics or astronomy or any other educational tool? Where, and how, could an attempt be made at inaugurating a programme of research, aimed at disclosing the source, within the individual, of the potentialities of the religious sense? How can the mass of humanity be prepared to regard the religious sense as something distinct from an inherited or acquired creed or theology?

## Sense of Divinity

'Religion . . . is the culture of the sense of divinity', is one of the definitions of religion provided by the Tibetan, in his writings on the means of evoking the religious instinct and the spiritual intuitions of humanity.

In practice, most institutionalised religions have laid the emphasis on the indoctrination of the sense of sin, or separateness. Dwelling on the idea of sin, on purgatory or hell-fire

as the inevitable concomitant of sin, has too often resulted in that preoccupation with sin that produces the revolting self-righteousness of those who think they are without blemish because they have followed the rules of their sect, or the equally undesirable spirit of persecution applied to those suspected of deviating from the dogmatic pattern. Even some forms of psychology are rooted in the concept of guilt as the primary factor in disturbing the functions of personality. In each case conformity to some man-made laws is regarded as essential.

In Christianity Christ is no longer a man to emulate but a god-like being too remote to cope with contemporary problems in an evolving society. He is presented as a divinity who craves adulation, who approves of wealth spent on building churches in his honour, or complex organisations to recruit followers who, merely by consenting to join a church of suitable social status, become official Christians.

I wonder if any of the organisation men, who have taken over the big business of religion, ever ask themselves which Christian church would expect to become the home of a re-appearing Christ. Or how many church institutions would want to see him here again in the world.

The great monolithic church organisations, in various degrees of antagonism to rival institutions, have one and all failed to support the idea of religion being, in essence, a natural trait, a spiritual instinct, born in every child, no matter what his colour, his environment, his circumstances or his level of intellectual attainment. The cultivation of this sense of divinity, which is the religious impulse, should be the primary responsibility of any religious community, and any educational system. The most simple religious communities could develop an advanced method of cultivation of the sense of divinity, and frequently they have done so. But until now far more has been done to thwart, to stunt, to distort the natural sense of divinity, than has been done to cultivate it. The proof lies all around, in the hate and fear, the greed and selfishness which dominate our human

society, east and west, north and south. The churches have instituted no research projects in a science of religion. Probably there is less creative and scientific research going on in the institutions of religion than in any other sector of the world society.

So in this age of nuclear science and space projects, we have yet to create a science of religion; not a study of comparative religions or a history of religion and theology, but a science that would encourage and promote direct research of many kinds, into the basis of man's search for spiritual experience, into that sense of divinity, which is not something out and beyond the human person, but is the recognition of an immanent energy which is at the root of will and imagination and intelligent activity. These are the factors that produce sensitivity, capacity to respond to impression, discrimination, and the power to act as a moral being. Thomas Davidson once said that no act is moral which is not conscious and voluntary. The moral act is the result of the volition of a free and sensitive individual. If we could apply as much effort and public support to the search for what makes man a free, sensitive, imaginative and moral being, we could solve the major problems besetting the world today.

Above all else, the sense of divinity induces a sense of synthesis in man. Intellect may analyse and fragment, but spiritual insight always tends to integration and synthesis.

### **Science of Religion**

History shows us that none of the religious institutions of our world have shown a capacity for finding common ground or for recognising the sources of a sense of justice, a sense of responsibility, a sense of altruism, a sense of beauty and a sense of joy, in the human consciousness. Yet this is a science which is most needed and most imperatively so, in making our planet habitable.

Many of the sciences have contributions to make to this new science of religion. These various parts of the picture of man will be more intelligible, more practical, more illuminating in their new relationships, than they are as fragments. Once in a while, a

radio or television show, or a magazine, presents us with interviews with great thinkers and scholars who have come to grips with essentials. Carl Jung, frail and intellectually vital, answering a question by saying, 'I do not believe in God; I know'. Arnold Toynbee ending an interview by saying that the race has come to the point where it must choose between the Old Testament God of wrath and a God of love. Louis Fischer saying that the only way to defeat the power politics of Communist imperialism is to prove that the free world is truly an international world by giving freely and generously of all kinds of help, by way of a common channel to convince the uncommitted world that we stand for right human relationships and the dignity of all human beings as members of one human family.

There are many people thinking and speculating about these things. Given leadership and a scientific rallying point, these isolated thinkers could be contributors to a mounting tide of understanding.

One of the new advances in healing has come from psychomatic medicine. In this field not only the physical, emotional and mental factors must be jointly considered, but even the patient's family, racial background, cultural equipment and his religion must be taken into account. Every disease, in the light of this new concept, has multiple causes. It is now accepted that diseases such as tuberculosis, coronary heart disease, rheumatoid arthritis, glaucoma and cancer, can be anticipated, prevented or controlled

on the basis of the understanding of the total man.

But not enough questions have yet been asked about the total nature of man. There can be no answers unless we ask the right questions. The power to formulate the right questions is quite as significant as the power to answer them.

There are great Foundations that could establish such a research project on a strictly scientific and objective basis. It could help to offset the impending revolt and disillusionment with professional and institutional religions. It could provide a measuring stick to test many an ancient belief, explode many a dogma and theological anachronism. It could bring to many who doubt and discard and demolish, only in the end to feel psychologically naked and lonely, constructive alternatives. A numbed refusal to speculate is often a defence mechanism used by people who, confronted by the facts about the total nature of man, could be released into the life more abundant, as creative and dynamic personalities ready and able to rebuild a meaningful world society.

If there is such a thing as a sense of divinity expressing the real synthesis behind our apparent fragmentation, then its laws can be discovered; if there is a latent altruism in human nature, then its sources can be tapped; if love rather than hate, brotherhood rather than apartheid, are the conditions in which men can achieve the life more abundant, then these things can be proved. The truth is that we have only begun to ask questions about them.

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# Commonwealth of Humanity

by Swami Paramananda

**C**OMMONWEALTH of humanity. Is such a thing possible, or is it only a fancy, a dream, a poetic concept? What does it mean? What does it represent? We find it difficult to establish a commonwealth among one group of people, feeling the same way, in one little country, in a county, or even a township. For no matter how small the community, there is always conflict. How then do we ever dare to conceive of a commonwealth of the whole of mankind? Yet upon its accomplishment rests largely our safety, our happiness and our fulfilment.

My destiny once led me — while on a trip around the world — to address a mixed audience at a lecture in Singapore, that great meeting-place of East and West, and on this occasion, I spoke before Chinese, Japanese, Hindus, Moslems, British and American. Now when people so different come together, is there any way of establishing one platform on which all can meet? And what must that platform be? The answer is love. And when I say: 'Love', I ask you not to pass it by with your mind and take it only at its surface value. Try to understand the significance of it, the intensity of it, the fragrance and the healing power that it contains. In the Bible, and in all Bibles, we are told that love will conquer all our ills, and we constantly see its working in our everyday life. Christ has taught us that we must love our enemies. Christians say: 'Our religion is so wonderful. In our Bible Christ tells us to love those that hate us. He teaches us the allness of love.' Mohammedans make similar claims for their faith, and the Buddhists join in with their voices, saying: 'Our great Master taught us that hatred is never conquered by hatred. He sent his Bhikkus with the injunction: "O ye Bhikkus, love your enemies, care for the sick, give all men your service."' But so long as men talk of love and exhibit hatred, will anyone be convinced by their

words?

Now I am not asking you to begin by loving your enemies, or even the people you do not know. I am asking you to love the people you do know. What is the use of reading all these Scriptures if we never make any practical application of them even among our own family and friends? 'I want success. I want happiness. I want health, I want prosperity. I want to be in safety'; here is the cry of every heart. But there can be no safety, not to speak of happiness or well being, until man learns to place himself within the sphere of safety, in an atmosphere of prayer and meditation, where he can breathe the fragrance and feel the very presence of the infinite.

'Be perfect as your Father which is in heaven.' Do not think that this command is only for a Christ or a Christlike spirit. The great personages have achieved it in order that we may do likewise. Let your love so encircle all things that there is no room left for destructive elements. Let it grow; let it expand, that it may represent the one great faith, the great universal idealism, which is the stamp of all systems of belief, and which we shall ever find whenever we go deep down to the heart of any religion. Its fruition is in practical life, and it is man who makes it living. When we contact one who has this mystic expression in his soul, one, for instance, like St. Francis of Assisi, we feel at once that we are in the presence of the Great Deity. It brings to my mind Lessing's conception, embodied in two characters, one a Christian, and the other a Jew. The Christian says to the Jew, 'Why, Nathan, you are just like a Christian!' And the Jew replies, 'That which makes you feel that I am a Christian makes me feel that you are a Jew'. It is not race or creed, it is the motive, the light, the expression of life which brings this reality right before us.

Would you not like to carry in your heart the consciousness that you are part of God? — that you have no disease, no death, no limitation, no more boundary lines? — that through you a mighty power can flow readily without any obstruction? Would you not like to have the all-wise spirit reflecting through you? After a moment's thought, you may say: 'Yes. But that is impossible for mortals.' We hypnotise ourselves thinking thus. We think that many things are impossible. We apparently think that it is impossible for a man to seek first the kingdom of God. Instead, we feel that after he has sought all the goods of the world, then he may feel free to pray for his salvation. Sri Ramakrishna gives us a parable in illustration of this: A man stood on the beach, waiting to go into the water after all the waves had subsided. But the breakers kept right on, each one bigger than the one before, and there was no cessation. Same way it is when we wait for this world's activities to cease before seeking to find our peace. One man says: 'After I have closed up my business affairs I shall take a rest.' Another says: 'When my son is married I am going to settle down, and perhaps then I shall think about religion.' But after the son is married, he finds that there is a grandson who needs looking after, and so it goes on and we continue to fool ourselves, and there is no end.

I am not saying that a man should neglect his duties or his interests, but I am asking him to remember one supremely important interest, an interest that is more vital than wealth or fame or small intellectual gifts. What do we seek when our mind is confused and we know not what to do? Where do we look when we are in darkness? We look for the light, for the light within, and if we cannot find it within, we go to that place where we think it can be found. For it is light alone that can destroy darkness. Light has no label. It makes no difference wherefrom it shines, whether from the east or from the west, from the north or from the south, it is always light, and it is one light.

Now this same great magnitude we find as a basis for the commonwealth of

humanity, and the fundamental thought of love, so far as I can give it utterance, strikes the same universal chord. As we begin to feel a part of this immensity, we are unable to ask: 'Is it from America or England, from India or Japan, from France or from Germany?' Is it from everywhere and from nowhere. It is never absent. It is all-abiding, and as we open ourselves to it, as we understand it, all our differences vanish; all pettiness is forgotten, and all our difficulties roll away.

Think this out for yourself. Perhaps you do not like to think things out for yourself. You may prefer to think as your forefathers have taught you. Your forefathers ate and rested in comfort, but you do not feel that that is sufficing and there is no need for you to eat and look out for yourself. The same argument applies to these greater things. Sometimes you feel as if you understood things better than your ancestors did, and must act for your own interest. If that is so, then take also this responsibility.

Man, as a human being, must know why he is here. He must know how to take his place here.

The whole idea really is to give inspiration and to receive it. For only as we have it can we convey it to others. If you have a smile, if you have a glow of sunshine in your soul, you do not need to adopt some special utterance to make the fact known. Christ said: 'Let your light so shine before men. . . .' That is my idea of religion, the remedy for the disease and destruction of the world. It is not by what we say in words that we help anyone, not by our cleverness and our scheming, but only by what naturally and spontaneously and unconsciously comes out of us. Let us live our life in such a manner that an absolute stranger looking upon us, may say: 'I feel something living and glowing in this man or woman!' Instead of dividing our house into hundreds and thousands of parts, so that each one is but a little fragment, let us feel the strength of united love, and strike a chord whose divine music may resound throughout the heart of humanity.

Reprinted from the October 1936 issue of *Message of the East*.

# THE FORERUNNERS

by Blodwen Davies

**Robert Owen**  
**1771 - 1858**

*The 'little ones', the weak, the oppressed and the exploited found a champion in this big-hearted man; and workers to-day owe much to his pioneering humanitarian efforts for the improvement of their working conditions, and for the restoration of their human dignity.*

**H**OW handicapped historians and biographers are without the recognition of the esoteric laws of cause and effect and of re-birth. These factors, scientifically and intuitively applied, would be so important in evaluating characters of men and women who have made impressive contributions to changes in human history.

There are some lives that suggest the carrying out of karmic debts, and some which are clearly hierarchical in nature. Powerful people, who have been cruelly proud in persecuting or exploiting their fellow men, or who wantonly killed or crippled without conscience, must inevitably spend some new lives wiping out their debt in lives of personal suffering, humiliation or frustration. There are others who come into a new life free, from childhood, of karmic debts, and endowed with gifts of mind and spirit which they can apply from early youth. They may become spectacularly successful and suggest hierarchical mission. They bring in new ideas and objectives and demonstrate their use. Hierarchical lives seemed to be lived throughout on certain fundamental principles which needed to be implanted in the human consciousness at a certain point in history.

Such a life was that of Robert Owen, the first man in the industrial age in Britain to grasp the significance of the machine as a social factor. He projected a series of ideas so profound, so potent that, although they began to affect the race in his day, some of them still remain to be grasped and applied to the solution of our contemporary economic problems.

## **A Lonely Man**

Probably a first ray disciple, he was in a sense a lonely leader, in spite of all the people, great and small, who were drawn into his reforms.

Robert was a Welsh boy who, by the age of seven, had learned all the local school-master could teach him. He became an assistant teacher and taught until he was nine. He then got a job and saved his money, and at ten he left for London with forty shillings in his pocket.

His first employers were kindly men who taught him business principles, administration and book-keeping. At fifteen he went into business for himself with the inventor of an improved cotton spinning machine. Owen improved the process to produce thread of a fineness then unknown. At nineteen he was offered the management of a factory with 500 spinners.

He was one of the earliest and most successful of the cotton capitalists, and he could have become a very complacent financial power by the time he was thirty, for he avoided or declined several offers which would have given him great wealth and social prestige. His commercial success, however, so early in life, was the means he used to make himself heard in the most radical campaign to wipe out some of the unbelievable injustice, greed, cruelty and stupidity in British life in the first two decades of the 19th century. In time he was known, admired and emulated by many of the best minds in Europe, scholars, reformers, politicians, dukes and princes

among them. His writings were translated into several languages and distributed in tremendous numbers all over the world. In a book on Masterworks of Economics, digests of great classics, Robert Owen ranks with Adam Smith, Malthus, Ricardo, John Stuart Mill, Karl Marx and Henry George.

His personal life was sunny throughout. He made and used great sums of money. In spite of the fact that he did not reach the goal he set for himself, yet he set in motion the energy of ideals for human society that have been taken over and worked out by literally millions of men.

He is best known for his ownership and experiments at the New Lanark Mills in Scotland. He arrived there with his wife, to take over the personal management of the business on the first of January, 1800. He found two thousand men and women working in the mills for incredibly low wages, living in depravity in hovels around the mills. There were also five hundred pauper children, hired out virtually as slaves by municipalities where their parents were on relief. They lived in barracks, illiterate, dirty, ill-fed, uncared for, trained to submit to the cruel customs of the day. They ranged in age from five to ten years. They worked from twelve to sixteen hours a day in the mills, like tens of thousands of other children in British industrial cities. There was no hope of decency or dignity in their future lives until Robert Owen arrived.

### **Exploitation of the Workers**

England was creating fabulous industrial wealth out of these workers. A new class of rich manufacturers was taking over economic and political control of Britain. When these men used all their power to prevent reform laws they described themselves as men of unimpeachable character for humanity and kindness. Money was deified and poverty was regarded as punishment for sin.

Young Robert, from the age of seven, had been an omnivorous reader. Someone gave him some books to read on Methodism. They awakened in him a curiosity about other religions. Since he was a likeable lad,

he had access to every collection of books in his home town of Newtown. He searched for books on any and every religion. He was so shocked by the history of religions and theologies and dogmas that before he left for London he repudiated all forms of religion as the cause of educated error. Nothing, he found, caused so much suspicion, scorn, abuse and hate, as differences in religions and sects. For this stand he was always called an atheist. Few, if any, of his biographers grasped the fact that he was a deeply religious man, but the object of his devotion was the spark of spirit in the soul of every man and woman, no matter how ignorant, poor or handicapped.

He was only a young man when he arrived at the twin principles which ruled every action of his life. They were more than his contemporaries could understand or accept, except for the enlightened few. His chief disciple was the Duke of Kent. With his brother, the Duke of Sussex, the royal Duke set up a committee to disseminate his ideas. At the time of Kent's death he had arranged to take the Duchess and their infant daughter, Princess Victoria, to Lanark for three months as the guests of the Robert Owens. Kent's death was a staggering blow to Owen, who anticipated Kent's accession to the throne.

### **Ruling Principles**

The first of his principles was this: Any human being could be moulded to any desired pattern of citizen and personality by education, beginning in infancy. A peaceful and a happy world depended on the right kind of free education. He founded the first infant school, he created a new system of education for children and adults and demonstrated the amazing results of kindness and gentleness, where long whips had always been used.

His second principle was that surplus profits in industry should go back into the welfare and enlightenment of the workers. He and his partners took only five per cent profit on their investments and all the rest went into education, health, unemployment pay, better housing and co-operative stores.

Owen's idea was that the co-operation of workers and employers would produce abundance, and that wealth as well as products must be distributed. Owen was the first to prove to Parliament that seventeen million British workers with machines produced as much as 200,000,000 manual workers. This was a new machine age and required literate, intelligent and alert workers, and an eight hour day.

Owen wrote the first Bill introduced to Parliament acknowledging the responsibility of government for the welfare of workers in 1819. The new capitalists fought it for four years and then the attenuated Bill provided that no children under nine should work in factories and those under sixteen should not work more than twelve hours a day. For another generation, reformers tried to restore the original terms of Owen's Factory Bill.

By 1828 Owen found himself credited with fathering trade unions, co-operatives and socialism. This word was coined to describe his philosophy of shared profits and responsibility for pauper children and the unemployed. Where industry was unrestrained, he taught, both workers and employers became demoralised, the one by poverty, the other by wealth. In a state of balance between the two, humanity would achieve a society in which the universal dignity of the human person, and his freedom, whether worker or employer, to develop his latent potentials, would be secure.

Owen's schools became famous all over Europe. Two thousand people a year, travellers from around the world, visited

New Lanark because of Robert Owen.

In his seventies he became a spiritualist and one of his frequent contacts was the Duke of Kent. Then, too, he formulated, for the first time, his own religious views. He said the reign of religions was coming to an end. 'I am not going to deprive you of religion, only of its errors; for true religion alone can create . . . the goodness, wisdom and happiness of man . . . The truth needs no name for its support. The essence . . . of all your religions is the spirit of pure, undefiled universal love and charity for man applied to daily practice in voice, manner and act, and of love for that energy which composes, decomposes and recomposes perpetually the elements of the universe, and which is called God or by some term similar in significance.' These words are from his own story of his life written when he was 86.

His social philosophy was set out in 1812-13 in four pamphlets on *A New View of Society and Formation of Character*. He felt the revolution in society was from irrationality to rationality, from competition to co-operation.

His own story is powerful, often naïve, but a fascinating story. It leaves the impression of a man born to sow the seeds of the Aquarian age, whose power was tempered by wisdom and compassion. Much of what he taught has become law in our day, much more that is valid is also inevitable in due time.

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*Great Spirit, let me not judge my brother until I have walked a mile  
in his moccasins.*

AN INDIAN PRAYER

# A Room of Stillness

by Gail Grant

*A beam of gentle light falling like white liquid onto a simple, polished slab of iron ore: and silence. What more fitting shrine to the One God?*

**J**UST off the west side of the entrance hall to the General Assembly Building of the United Nations organisation in New York there is a wedge-shaped room which might have become useless space. It was something left over from the architectural requirements of one of the world's most significant modern buildings. It could have become a storeroom or been put to some trivial use, except for the fact that someone conceived the idea of turning it into a meditation room.

In 1952 it was opened as a place where anyone could sit quietly in prayer, in meditation or in contemplation, without the intrusion of any imprint of any of the world's religions. It was a place where light on any of the world's problems could be invoked.

In the first five years of its existence more than a third of a million men and women from all parts of the world entered this odd corner of space for reflection, or signed the visitors' book as seekers after world peace. The seed idea had been planted. Whether it would become an essential factor only time would tell.

In 1953 a new Secretary-General of UN was appointed. He was a man in his late forties, a brilliant intellectual, a political economist, a monetary expert, a Swedish cabinet minister and the head of the Swedish delegation to UN. Nevertheless, he was a relatively unknown man outside his own country. He was descended from 15th century kings of Sweden and for centuries his family had given many statesmen and

soldiers to his native land. Dag Hammarskjöld, a fair and blue-eyed Scandinavian, was deeply tanned from outdoor life. He was president of the Swedish Alpine Club, and was also well informed in contemporary arts, particularly painting and literature. Beyond that he was a deeply philosophical man who had ranged over all human history in search of the pattern of human evolution. When he was sworn into office by Lester Pearson, of Canada, who was then president of the General Assembly, he expressed the belief that now the private man should disappear and the international public servant take his place.

## Quotations from the Timeless Wisdom

In his first public speech outside the UN Dag Hammarskjöld quoted the *Bhagavad-Gita* to the effect that 'work with anxiety about results is far inferior to work done without such anxiety, in calm self-surrender'. These, he said, were words of worldly wisdom which we can all share. We will be happy if we can make this faith ours in all our efforts.

Later in the same talk, he quoted the *Tao teh King*, that he who tries to grip the world and shape it will fail 'because the world is a spiritual thing that cannot be shaped . . . we cannot mould the world as masters of the material thing . . . We can help in the movement towards those ends that inspire our lives and are shared by all men of good-will: peace, freedom for all, in a world of equal rights for all'.

As time went by that little, curiously shaped meditation room seemed to Dag

Hammar skjold to have significance. He wanted it to come alive.

The Secretary-General, the world's most distinguished civil servant, has a deep conviction that 'the world body will come alive some day'. He has a belief that a bond of morality and decency motivates most people. The great moment will come when they realise 'their desire for decency exists not only in their own groups, but in others'.

'Some day, I know it, people will realise that the United Nations is a reflection of that desire.'

He made the meditation room his personal concern. There were others who shared his point of view and they formed a group known as Friends of the Meditation Room. They raised funds for the re-designing of the room.

The room is thirty feet long and eighteen feet wide at its widest point. The walls are white and the floor slate-grey. A mural by the Swedish artist, Bo Beskow, fills the narrow end. It is a simple pattern of geometrical forms intended to open up the room slightly upwards into space. There is a black half circle, described as a resting place for the eye and all lines in the room and on the canvas move towards this dark spot. The colours are blue, yellow and gray. Lines and colours are intended to suggest subjectively a chord of music.

There is one symbolic factor in the room in what Dag Hammar skjold calls 'a room of stillness'. At the narrow end of the room there is a six ton block of iron ore. Its flat surfaces are polished to the sheen of silver. There is a single light that flows from the ceiling onto the surface of the block.

When the room is described in colours, as we usually see them in decorative schemes, the words simply obscure the reality. As one enters this world shrine it appears to be in almost total darkness. Then the eyes become accustomed to the gentle glow that flows from a single light concealed behind an opaque ceiling panel that allows only a soft glow to emerge at the edges near the walls. In the centre of the panel is one circular opening no larger than a finger tip. The little

pencil of light that emerges falls directly on the polished surface of the iron altar. This produces a magical effect, for the solid metal seems to turn to fluid light. It is as though the surface disappears and in the hollowed space there is the purest white light that imagination can conceive. All the colour in the room, not only the blues and greys, but the clear colours of the geometrically abstract mural, is transmuted into a colourless colour that leaves to the observer only basic forms and a sense of an opening into space beyond the lighted altar.

In the dynamic dimness it would be difficult to recognise the faces of others who sit there, each with his own approach, his own symbols, his own response to the wordless emanations of wisdom, love and purpose that fills the room to overflowing.

In every form of religion there is a core of intuitive understanding of the relation of spirit and substance, of light and matter. The same dynamic life created and informs them both. All that happens in our world of human evolution takes place somewhere along the spiralling path of consciousness from one pole to the other.

### **Point of Synthesis Externalised**

This little room symbolises a point of synthesis externalised. The men and women who come to the UN to speak for their nations, their races, their cultures, their ideologies, can here invoke the light of right human relations: the room of stillness is a little physical symbol of a subjective synthesis.

Dag Hammar skjold's interest in the meditation room which was re-opened in its re-created form in 1957, is one of his least known efforts at creating the atmosphere of friendly activity at UN. Right human relations are deeply essential not only to delegates but to staff. The staff serving under the Secretary-General constitute a world civil service, transcending nationalism. They must embody the plan for reconciliation and realistic constructiveness.

Philip Deane, writing of the Secretary-General in a Canadian newspaper, said that

*(Contd. on p. 151)*

# Chance or Telekinesis?

by K. B. Wakelam

*Is it possible that if our minds were more finely attuned to the subtle energies with which we are surrounded, our spiritual development would become determinate and we should awake from the living death of randomness?*

**T**HE term Telekinesis was evolved by Dr Rhine and Dr Soal in the course of their research into parapsychological phenomena at Duke University, California. In the course of quantitative tests it seemed that some of their student volunteers had the ability to influence the fall of dice by mental concentration alone, since the results they achieved were consistently above those predicted by chance.

A chance mechanism, by definition, is one in which the result is indeterminate. This implies that there is a proportional possibility that a number of results will be achieved. As when the croupier casts his ball on to the roulette wheel, there are a number of slots into which the bouncing ball may fall, and it is impossible for him to determine at the instant of throwing which number will come up. These laws of chance are such that, if one imagines a croupier making throw after throw for eternity, a given number is bound to come up in a certain proportion of those throws according to the probability of the ball finding that one slot.

The odd thing about chance, however, is that in each separate instance the process is actually determinate. When the croupier makes his throw it is theoretically possible to calculate the path of the ball bouncing about on the wheel and know which slot it is going to drop into. Though the movement is too fast for the eye to follow, and there is an immense complication of trajectories, it should nevertheless be possible to slow down the movements stroboscopically, like a high-speed camera, and gauge the precise angle and moment of delivery to reach a certain

pocket, in the same way as a billiard player.

The chance element therefore arises because the croupier is not giving sufficient thought to the possibility of making his actions determinate, he throws at random, not choosing his moment or aim. If sufficient care and practice were given to perfecting his throw, a determinate result might follow.

Though from a purely materialist scientist's point of view the willing of a certain result is deemed insufficient to account for success in games of chance, one must admit that the conscious mind is only a small part of the total available volume of thought. The sub-conscious may have an intuition of the whole chance mechanism, like a high-speed camera, and can select the precise instant when a determinate effect will be produced.

## Mind Over Matter

A careful study of all chance mechanisms will show that in each case the individual occurrence is determinate if sufficient thought is given to making it so. Random results can best be realised by a combination of variable factors, as in attempting to prophesy the results of several football matches, or picking the winner out of a large field of runners. But some punters nevertheless do seem to be able to make a living by backing horses, and a clever bridge player can usually guess the cards in an opponent's hand after a few tricks. All this leads to the postulate that the control of mind over matter consists simply and solely of rendering chance mechanisms determinate.

In such a complicated structure as the human brain one can assume that there exists



a vast number of such chance mechanisms, processes in the nerve cells which are balanced between thousands of alternatives, represented by the synaptic junctions of the neurons running like threads between the cell nuclei. At any instant when the neuron fires in its normal rhythm, a small electric potential is available to flow in one of thousands of channels to produce thought images or bodily responses. The control of mind over the brain could consist solely in the direction of this neuron energy into a determinate channel instead of a random one.

A chance mechanism could be defined as one which involves such a rapid rate of occurrence that even by the best means available to science the successive movements of a complete series cannot be followed. It can be seen that a high rate of occurrence demands a high frequency, and the smaller the physical size of the operation the higher the frequency has to be. In considering the brain itself, where the structure of perhaps a few molecules may be altered by a thought process, enormous frequencies would be required to contribute an indeterminate effect. At the level of separate particles of matter an indeterminate wave function would call for a frequency with greater energy than material particles them-

selves.

The idea of mental control suggested by this reasoning is that of superphysical rates of occurrence operating upon physical particles to produce what seem apparently pure chance effects. This mental world therefore has greater potential energy than the physical one and fits the views of occultism concerning the subtle or etheric body of man.

A case for the existence of finer states of substance with their higher rates of vibration is thus supported by and linked with the need for a method by which the material brain can be controlled. It must be admitted, however, that an undeveloped ego might not be able to exercise any precise, or chanceless, control over a situation, his brain would behave as a random mechanism, merely responding to sensation. The cardinal point of aim in spiritual development would appear to be that of becoming determinate, so that the die may be accurately cast; to awake from the living death of randomness and sensation-seeking by studying the intimate consequence of every move one makes, like a chess player; and to aim for a definite, altruistic goal.

For beyond this intermediate state of definitude lies the final revelation of the divine plan for humanity.

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(Cont. from p. 149)

his secret is supreme clarity of thought, amounting, so far, almost to prescience'. He has a sense of history. For the things he foresees, he prepares. Members of his staff are ready to act before a crisis actually occurs. Long before he took office he was aware of the part the uncommitted nations would play in the real issues of our times. Understanding the power of the small and middle nations, in their impressive totality, he prepared to fill the vacuum which might be created by stalemate between the big power blocks. He created precedents and ideals that would provide the basis of wise activity in the time of supreme crisis. And in all he is known primarily for his scrupulous fairness and objectivity.

That this man should see in the room of stillness the significance of the eye of the hurricane is surely of interest to readers of *The Beacon*. When the renovated room was

re-opened on April 24, 1957, Dag Hammarskjöld said: 'This house must have one room, one place which is dedicated to silence, dedicated to silence in the outward sense and stillness in the inner sense.' He quoted Lao Tze's words that the significance of the vessel is not in the shell but in the void. The significance of the room is not the walls but in what is framed by the walls. 'We could do without symbols,' he said, 'if we could achieve absolute purity of line and colour, with one symbol, light striking on stone. The altar is empty not because there is no God, but because God is worshipped in so many forms. The altar is the symbol of the God of all'. It is a room where only thoughts should speak.

There is one small scrap of space in our physical world where the miracle of synthesis has already been achieved. Perhaps other miracles will come later.

## Modes of Relationships

### The Dynamics of Astrological Symbolism

by Marcia Moore

*The signs of the Zodiac may be divided into three groups. The first four seem to be fresh, individual and harmonious. The second four are confused and in conflict with the planets which rule them. The last four are again harmonious, but this time they are consciously in unison with the surrounding energies.*

WE have discussed briefly some of the ways in which the astrological elements function as connective principles in nature. (Beacon, May 1961) Earth, water, air and fire forever circulate and intermingle to produce the worlds of tangibly demonstrable phenomena. Now we will consider these four elements in their contrapuntal patterning of psychological and spiritual effects, showing how the same themes reiterate in endless variation throughout gross and ethereal realms of nature to link man with all creation.

As the tabulation shows, figure 1, each of the four elements falls naturally into three divisions or modes of operation. For the sake of analysis, the signs are not given in their natural order of progression around the zodiac, and the interested student is strongly advised to refer to any standard astrological text-book<sup>1</sup> for a more conventional presentation of the subject. Our purpose here is to give some insight into the *modus operandi* of the cosmic principles represented by the signs and planets rather than a summary of their superficial effects.

Experienced astrologers may also find that some mental readjustment is required to reconcile the theory behind these zodiacal keynotes with what is actually known to be true of the natives of specific signs. For example, Cancer is shown to convey the energy of giving, that is, of nurture and all-embracing motherhood. Esoterically it is the sign in which all forms come to birth.

<sup>1</sup> Highly recommended is *The Modern Text Book of Astrology*, Margaret Hone, L. N. Fowler and Co. Ltd., 29 Ludgate Hill, E.C.4.

Yet in everyday counselling work, Cancer types will often be found to be the most grasping and possessive of all the signs, and it has even been claimed that Cancer people have cornered eight-tenths of the money and property of the world, though this would be hard to prove. But the fact is that these energies can be, and often are, inadequately channelled into manifestation. They can even be perverted into their opposites, just as a mother can stifle her child's growth through the desire to hold and possess that which she was created to give forth. Some Cancer people may seem avaricious merely because they want to accumulate goods in order to give again to their own, and in their own way; others, because the deeply emotional and sensitive nature of the sign causes its natives to feel vulnerable, and money is deemed a protection, like the hard shell of the crab. One must also remember that souls come to birth in a certain sign largely because they lack the qualities of these signs and must build them into their natures. Thus Cancer needs to learn to give. Similarly Librans, ruled by the sign of the balance, are usually the most unbalanced of all people. They enter into incarnation on this line of energy in order to gain the equilibrium their souls require.

One should not, therefore, expect to find a one to one correlation between esoteric and exoteric approaches to astrology. But one must eventually come to grasp the cosmic principles involved in order to understand their many perplexing ramifications in the

# THE ELEMENTS AS MODES OF RELATIONSHIPS

<b>BEING</b>			
REALISATION OF SELF			
<b>FIRE</b>	<b>Aries</b>	<b>Leo</b>	<b>Sagittarius</b>
<i>Ego</i>	Self-Projection	Self-Expression	Self-Understanding
'Unity'	(Unity)	(Duality)	(Synthesis)
	Mars	Sun	Jupiter
<b>AIR</b>	<b>Gemini</b>	<b>Libra</b>	<b>Aquarius</b>
<i>Plane of Intellect</i>	Relationships	Partnership	Brotherhood
'the True'	(Duality)	(Unity)	(Synthesis)
	Mercury	Venus	Saturn      Uranus
<b>DOING</b>			
REALISATION OF NOT-SELF			
<b>WATER</b>	<b>Cancer</b>	<b>Scorpio</b>	<b>Pisces</b>
<i>Plane of Feeling</i>	To Nurture	To Extract	To Transcend
'the Beautiful'	(Giving)	(Taking)	(Sharing)
	Moon	Mars	Jupiter      Neptune
<b>EARTH</b>	<b>Taurus</b>	<b>Virgo</b>	<b>Capricorn</b>
<i>Physical Plane</i>	To Own	To Serve	To Organise
'the Good'	(Taking)	(Giving)	(Sharing)
	Venus	Mercury	Saturn

Figure 1

outer world. It is necessary to begin with the universal in order to see the relationships between particulars.

The expression of each of the four elements according to a threefold scheme is also subsumed to a universal or archetypal Plan and requires some comprehension of the significance of the divine Trinity in nature if the logic of the system is to be fully appreciated. Yet even the new student can envision these procedural stages, which yet co-exist in eternity, in terms of thesis, antithesis, and synthesis. Fundamentally they represent the self, the not-self, and finally that larger self which unifies these, and all opposites, rendering each one meaningful in terms of the other.

The first four signs represent the emergence of the basic qualities which blend to produce an individual personality. In Aries, the spark of mind is implanted in man. Taurus sees it encased in a body of earth and buttressed by material possessions. Gemini, with its intellectual capacity, gives

an awareness of the sense of duality between these extremes and weaves them together, while Cancer concerns the realm of feelings whereby the human being most profoundly experiences his humanity. As we have said, Cancer is the sign of birth and when this fourth quality has been assimilated, the waters break, and man is indeed ready to be born as an individualised personality, attaining full self-consciousness in the following sign of Leo.

There is something fresh and untrammelled about these first four signs, a pristine outpouring of life unhindered by resistance, repression, or the haunting sense of sin that comes as spirit becomes entangled in matter and knows itself unfree. Truly this is the Garden of Eden of the zodiac, aptly symbolised by the fact that the ruling planets, Mars, Venus, Mercury and the Moon, are harmoniously situated in signs of their own innate quality. Thus the nature of Mars is considered to be fiery like Aries; Venus and Taurus are both earthy; Mercury and Gemini alike pertain to airy intellect; while the Moon

and Cancer are similarly emotional and watery. The planet is at-one with its own sign, just as in the golden age man is at-one with his environment.

With the second four signs we enter into that stage of friction and resistance which might, in Hindu terminology, be called the confusion of castes. Here the evolving soul discovers that it is no longer in tune with the universe. Discomforting conditions make it aware of something apart from itself, something which opposes its innate inclinations and newly felt desires.

### **Beginning of Man's History**

The process commences happily enough with the Sun, ruler of all the planets, situated in his own sign of Leo, signifying the glory of individualised self-expression. This is the zodiacal age of kings and monarchs, secure in their absolute power, or of the human ego which finally asserts itself as a separate being apart from the herd or tribal consciousness. But here too, in this sense of separation, lies the seed of trouble, the original sin symbolised by the apple of self-knowledge of which Adam and Eve were compelled to partake. It is really here with the dawn of self-awareness, that man's history begins.

In the following sign, Mercury is brought low in Virgo whose earthiness is the very antithesis of the Mercurial need to circulate freely in the air. That is to say, the mind is bound down to practical service in a critical and detailed fashion. Virgo is the divine task-master holding the infant self to his lesson work, and is specially irksome to one who previously fancied himself king of the household, as indeed the infant often appears to be. In the historical sense the leader must also learn to be the server of his people, and the task is shown not to be an easy one.

In the following sign we have the same situation in reverse. Venus, planet of earth, situated in airy Libra, shows another aspect of the earth-air conflict as Venusian love, which started out on a sensory level, is raised and transmuted into the consciousness of the other partner's needs and requirements. To create progeny, as in Taurus, means also to relate, and thus Venus must undergo the next phase of her experience in

a sign of intellect wherein she is enabled to experience the truth that all consciousness and all creation stems from any entity's innate capacity for entering into relationships.

Finally comes the most clashing of all the combinations, as fiery Mars is doused in watery Scorpio, giving rise to the steam, fogs, and smouldering temper of this unjustly but understandably maligned sign. Here human trials and temptations reach their climax until the sense of sin becomes so oppressive that man is obliged to regenerate himself from his innermost being, and the pressure of the steam built up by the meeting of fire and water gives him the power to do it. Scorpio has also been given the mysterious and fulminating Pluto as a co-ruler, symbolising the volcanic eruptions which can occur as the great purge takes place. Yet Pluto, as one of the outer planets which deal with more transcendent stages of consciousness, also foreshadows the final glorious consummation of the conflict which rages when the human being determines to be truly human and to take his stand amid the forces which rage on the battlefield of his own nature.

Because of the uncongeniality of these signs with the planets which rule them, some astrologers have tried to assign them new rulers such as Vulcan for Virgo and Pluto for Scorpio. It may indeed be true that these signs have affinities for other planets, and in the case of Pluto a higher octave rulership of Scorpio can almost definitely be assumed, affecting mainly groups or else the more evolved souls among men. But from a deeper metaphysical viewpoint it is inevitable that a certain amount of friction must arise as the narcissistic ego begins realistically to experience the rigours of the world of concrete reality. If astrologers would spend as much time meditating upon the meanings of the traditional symbols as they do in seeking new and more evidently workable systems of prognostication, they might attain more ultimate success. Not that experimentation should be discouraged, but at the present time the madly proliferating number of separate astrological systems seem to have obscured the basic truths which need only

to be understood to become effective.

This writer does happen to belong to the school of thought which assigns higher esoteric rulers to the signs in keeping with the principles laid down by the author of the book, *Esoteric Astrology*. These clues to the astrology of the future do seem to add immeasurably to the orthodox approach. This however, involves no repudiation of the principles of traditional astrology, but only a deepening insight into the infinite subtlety and universal applicability of this most ancient art.

### **The Last Four Signs**

Finally, as we come to the last four signs, we are granted the vision of a synthesis whereby the eternally counterpoised polarities are resolved. The truth that they are reconciled not in themselves as external points of reference, but in the consciousness of the pilgrim journeying through time, is demonstrated by the fact that an entirely new set of planetary energies is invoked. The rulers of the second

four signs are the same as the first, only differently placed, Sun and Moon being simply complementary aspects of the same primal unity. But these final four are given over exclusively to the soul planets Saturn and Jupiter, referring to the basic principles of fate and freewill within which the other five planets operate. The last two signs, Aquarius and Pisces, are also governed by the higher octave planets Uranus and Neptune signifying that they are the gatekeepers of a whole new realm in which man may transcend his human limitations and enter a sphere of more illumined being. Once again, though, it should be stressed that the relatively recent addition of these outer planets does not alter the scheme fundamentally, but only brings in the higher energies which man is now fitting himself to receive.

In the next article we will continue with our analysis of the elements, taking each one separately and tracing its evolution through the three signs in which it manifests.

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## **United Nations — It's Yours**

*Common man of the common millions.*

*United Nations, it's yours.*

*How weak?*

*As weak as you keep it.*

*How strong?*

*As strong as you make it.*

*Make it a Congress of World Law.*

*You can, common man.*

*Take it and make it World Government.*

*You can.*

*Affirm in your thinking,*

*Affirm in your living,*

*Oneness of life,*

*Oneness of freedom,*

*Oneness of country,*

*Oneness of truth,*

*Oneness of beauty,*

*Oneness of bread.*

HEBERTO M. SEIN

# Seeds of Service

by Mildred Gassmann

*As we fulfil our part in the one work, the seeds of self-forgetfulness, harmlessness and right speech, flower and grow into a synthesis for God's Plan.*

**T**HE new age garden of ideas constitutes the seed of the new world order in process of precipitation into the advanced minds of those we call the members of the new group of world servers. It is here that the flower of the soul will flourish and grow into the new culture of which the seed groups are the anchorage points.

The flow of spiritual energies carrying new ideas to be inculcated and used in building the new civilisation and the new culture, must first germinate and grow into sturdy plant-ideas in the minds and hearts of the pioneers of the race. They constitute the seed bed of the future, emerging out of the present and bridging the past.

Each tiller of the soil, soul, has for his use three key words which he will use in cultivating the correct approach in helping to initiate, generate and externalise the new age into material existence.

The first of these key words is selflessness. This relates to the preparation of the right mental attitude. The mind, as the window of the soul and the receptacle of new ideas, is opened wide to receive the new energies, the substance of the Plan, for use by the group in germinating and nurturing the seeds of the Aquarian age. As the mind is aligned to new concepts, new threads are stretched into infinity. The tenuous threads of mental substance are stretched between the higher and lower mind to form the rainbow bridge. This bridge becomes alive and vibrant to the electrical power of the Monad, with the ascending/descending cables electrified for

use in the new age.

Another key word is harmlessness, and relates to the need for emotional, astral, purity. The turbulent waters of the astral plane must become crystal clear, like the prisms of the diamond; it must reflect the purity of love as pure reason, the quality of the buddhic plane.

The third key word is right speech. This relates to correct attention on the mental plane, and brings about at-onement between the mind and the etheric brain. Speech is thought externalised. Right speech is the result of mental listening for the sounds and notes of great ideas as they impinge upon the awakened brain.

Each penetrating disciple within the new seed groups is a pioneer in the life of the soul. Each helps to build the bridge into the future by first building the bridge within himself between the higher and lower self, thus releasing the life more abundantly within the Spiritual Triad.

The members of the ten seed groups will, in time, become compassionately powerful voices in helping to shape the new world order. Through the power of their combined will-to-good they will initiate, influence and implement the new order into being. The faint signs of organic integrity expressed in thought and planning are emerging in the arena of world discussion. From this beginning the esotericists of the world should take heart and work more diligently to express and to anchor this universality, synthesis and unity of God's Plan for all life on the planet.

## BOOKS AND PUBLICATIONS

**In Place of Folly.** By Norman Cousins, 224 pages. Published by Harper and Brothers, New York, 1961. Price \$3.00.

This is a simply stated, arresting book, done with the clarity and directness of Norman Cousins' typical approach to the problems of the nuclear age. Here again is the typical thrust of his penetration into the heart of the matter and his ability fearlessly to state the problem in its relation to human beings as a whole. As this review is being written, the situation in Cuba, Laos and Korea has reached 'critical mass' with the probability of other exploding points of conflict anywhere, at any time, as one area after another, the Congo, Algeria, south-east and north-east Asia, ferment, seethe and erupt.

The failure of the military to evaluate truly the almost total power of annihilation in their hands, and the failure of the men and women of goodwill to resist adequately the powerfully presented arguments that nations must hate and fear and prepare for war, makes it urgent that this book be read by strategists, diplomatists, policy makers and by all thinking people.

The first sentence in this book, and around which the book is written, is one of Bertrand Russell's entitled: *History of the World, An Epitome*. He says, 'Since Adam and Eve ate the apple, man has never refrained from any folly of which he was capable. The End.'

Only by a precarious margin does this *Epitome* fall short of being an *Epitaph*. 'A new war', asserts the author, 'would be like putting a torch to a bird's nest'. In pointing out the fallacy of the nuclear deterrent and the futility of the conventional pattern of war in the nuclear age, Mr Cousins begins with some very straight talk backed by carefully assessed facts. If these facts are horrifying, they are none the less facts to be reckoned with, dealing, as they do, with the lethal power of atomic weapons, radio-active fallout, the danger of hair-triggering a thermo-nuclear war and the devastating effects of CBR (Chemical, Biological and Radiological warfare), which can wipe out whole populations by the widespread use of disease producing germs and the deadly, odourless nerve gas 'GB'. From such massive human exterminators, bomb shelters and 'underground-cracker-survival' plans are child's play.

Fortunately for the growing tide of revulsion against the use of atomic weapons, no less a military figure than General Douglas MacArthur has recently asserted his opinions on the futility of nuclear war.

Not only is the reader confronted with such black and white alternatives as those touched upon

above, but underlying this whole theme is a persistent plea for logic, reason and a balanced sense of proportion, for wisdom and nobility of mind. In place of the present folly the writer offers three procedures whereby peace may become unequivocal and lasting. These will be considered here under three general headings: (1) The building of world peace. (2) The revival of human values and of individual responsibility. (3) The emergence of spiritually inspired leadership in the United Nations.

(1) *The building of world peace.* Peace may ultimately be the crowning achievement of the United Nations. But it must first be achieved in the minds and hearts of men. It must be built on great ideas out of the energy and will of human beings.

In the considered opinion of the reviewer of this book any advocating at this time of changes in the United Nations for the legal enforcing of world peace is placing the emphasis in the wrong place. The enforcing of peace by rule of law would defeat its own purpose. Peace grows from within. It cannot be imposed from without, regardless of the urgency of the times. Its expression must be a natural outgrowth of the will-to-peace on the part of the world's people and at the very least, a willingness-to-peace on the part of the world's leaders. It must come through the penetrating power of new ideas resulting in a spontaneous response from the hearts of the people and growing into a world ideology expressive of their will and unshakable purpose. Then and only then should appropriate legal measures be taken to undergird this purpose.

No set pattern should be laid down for creating the legal structure of peace, for some time to come. While there is need for extreme urgency on the part of all nations to set in motion the kind of world opinion whereby peace will be achieved, there should be no haste in defining what the end results should be, or in recommending a revision of the United Nations charter in order to fashion the United Nations into a world organisation for its enforcement.

Peace must come about, therefore, through a growing number of men and women in every country who are so fired with the idea, that peace on earth becomes our over-riding and sustained intention. When the author states that: 'Peace can be retarded by human habits and conditionings', he brings home an essential point. An over-riding desire for peace could well be the instigator of a general self-directed clean-up of prejudice of all kinds. It could accomplish a breakthrough in the vicious circle of individual and national fear, hate and aggression, in which the world is caught.

This impressive volume shows Einstein's intense concern with ways to prevent war, and describes in detail, chiefly through his own letters, speeches,

one listened to Einstein'.  
he ignores or does not know ninth-tenths of the most important relevant facts. On this ground, no man is thought worthy of a voice in politics unless any man capable of wide survey as visionary: no those who are called "practical" men to condemn *Peace*, and he continues: 'It is the custom among Bertrand Russell in his preface to *Einstein on* been less disastrous than it has been'. Thus writes to him, the course of human events would have of his generation, he was also a wise man, which Einstein was not only the ablest man of science

1960, 704 pages, \$8.50.  
Heinz Norden, Simon and Schuster, New York.

It might be helpful, too, the author says, if somewhere there would emerge a man who felt as deeply about the entire human community as Gandhi felt about the people of India, a man of lowering moral stature and imagination whose goodness and willingness to sacrifice himself in the cause of man would be universally recognised. The power of his compassion might be enough to shatter the sovereignty of violence on earth.'

(3) *The emergence of spiritually-inspired leadership in the U.N.* If man unlocks the limitless reservoirs of his physical and intellectual capacities and begins to tap his higher sources of insight, he could pierce through the confused world situation and make a clean decision for a new and peaceful world based on the oneness of man. He could back up his decision with wise, well-planned action that would ensure co-operation in a lasting peace of lasting benefit to all. Such an act would mean unprecedented courage and sacrifice far beyond the call of duty, far beyond any moral code hitherto envisioned except in the Sermon on the Mount. Nevertheless the rewards of such action would be incalculable.

Human beings are essential to each other. How can the present sense of disconnectedness be replaced by a network of relationships characterised by mutual understanding, co-operation and sharing on all levels?

In World Wars I and II such self-seekers were forced to release their death grip on human progress. Now, regardless of the country of their origin and the apparent righteousness of their words, it is important to maintain a healthy scepticism. Clear-seeing by the general public is the first step in off-setting the influence of power-motivated individuals and groups, and in arresting the spread of the insidious poison of fear and distrust. As a nation, does not the shoe pinch us, too, in some places?

Do we believe in one humanity and in peace and goodwill for all men? Or do we believe in peace and goodwill for one half of the world, and succumb to fear and distrust of the other half? If so, how do we justify this gap, this inconsistency within us? Is one half of the world good, our half, and the rest evil? How can we resist the organised flood of biased thinking emanating from a small but powerful segment to be found in all nations, a greed and power-propelled segment which epitomises the ancient and unreleased pockets of self-seeking and inversion, still inherent within the human psyche?

(2) *A revival of human values and of individual responsibility.* Appeal is made for the recognition of those common goals of humanity that are essential for the survival of civilisation; the need for the awakening of the spirit in man; the need for initiative to be taken by men of courage in summing up the people to greatness. 'If the war against man should occur, it will come about not because it is inevitable, but because not enough men have taken the trouble to avoid it.'

The first results of a changed world opinion would show that a common ground was being created on which world leaders could transcend the barriers of national sovereignty, enlightened self-interest and rugged individualism, to meet and negotiate in conference. Then, as an outgrowth of the will of the people of the world, should a suitable legal framework be instituted to consolidate this will. Whether or not the final outcome of these preliminary steps in the building of peace results in a world government, impresses this reviewer as of secondary consideration. The new form of world order, whatever it may take, should emerge alive and unhampered by premature planning. With the building of peace steadily pursued and maintained as the line of purpose, there need not be too much concern with the final shape of its organisational pattern. For many years to come, peace should be a positive and continuous growth, not framed and made static before its time, but developed according to the expression of its inherent life.

Thus the basic foundations of peace would be established within the people themselves. The author says: 'A new force emerging in the world is the force of world public opinion'. This force should be increasingly stimulated by a stepped-up programme of education, using every possible medium to generate an unquenchable tide of energy for the creating of enduring peace.

If this proposal sounds too idealistic and impossible, it might be said that nothing short of a complete revolution in thought and attitude, penetrating deep into the roots of our personal lives and of our cumbersome outmoded institutions, can aid us in this crisis. It would mean a total review and re-evaluation, not only for the other fellow, but for us all.



and articles, his many activities in the cause of peace. Chronologically arranged, the entries date from 1914 to his death in 1955. In Otto Nathan's introduction he states that the many documents assembled here 'will reveal Einstein as a man with an almost obsessive drive to help in what he himself once called the greatest of all causes, goodwill among men and peace on earth.'

This attitude is well illustrated in the following extract from an address Einstein gave at the California Institute of Technology in 1932: 'The more powerful the tools which the creative ability of past generations delivered into our hands, the greater must be man's moral powers to use them wisely. Man does not lack the intelligence to overcome the evils in society; what is lacking is his selfless, responsible dedication to the service of mankind.'

In 1933, Einstein arrived in America never to return to Europe. During the following years he was often criticised for no longer promoting war resistance by individuals, and for advocating rearmament of Western nations. But Einstein's pacifist position was necessarily modified at different stages of his life. 'I am indeed a pacifist', he said repeatedly, 'but not at any price'. In 1933 he wrote: 'I loathe all armies and any kind of violence; yet I am firmly convinced that in the present world situation these hateful weapons offer the only effective protection'. And in 1941 he wrote to a student who was facing prison because of his refusal to bear arms: 'My abhorrence of militarism and war is as great as yours. Until 1933 I advocated conscientious objection. But with the rise of Fascism, I recognised that one could not maintain such a point of view except at the risk of allowing the whole world to fall into the hands of the most terrible enemies of mankind. Organised power can be opposed only by organised power. Much as I regret it, there is no other way'.

And he went on to speak of two kinds of pacifism, sound and unsound. 'Sound pacifism tries to prevent war through a world order based on power not through a purely passive attitude toward international problems . . . What is important is to make people aware of the fact that peace can be secured only on the basis of a world organisation to which the special interests of one's own country are subordinated. The goal must be security through sacrifice'. As early as 1914 Einstein had come to consider a supra-national organisation as a prerequisite to the abolition of war, and his views on world government abound throughout the book.

Although Einstein has often been referred to as the father of the bomb, he stated clearly: 'I do not consider myself the father of the release of atomic energy. My part in it was quite indirect'. He made it clear on many occasions that only the threat of Germany's possible construction of atomic bombs had caused him to bring the matter to President

Roosevelt's attention. His famous letter to the President regarding the theoretical possibility of nuclear fission is given in full, together with the President's reply.

Up to the last years of his life, Einstein patiently explained his position, and in 1952 he wrote to a Hungarian survivor of a concentration camp; 'You are mistaken in regarding me as a kind of chieftain of those scientists who abuse science for military purposes. I have never worked in the field of applied science, let alone for the military . . . My name is linked to the atomic bomb in two ways. Almost fifty years ago I discovered the equivalence of mass and energy, a relationship which served as the guiding principle in the work leading to the release of atomic energy. Secondly, I signed a letter to President Roosevelt, stressing the need for work in the field of the atomic bomb. I felt this was necessary because of the dreadful danger that the Nazi regime might be the first to come into possession of the atomic bomb'.

In summing up his reasons for preparing this volume, Otto Nathan writes: 'I hoped that the cumulative effect of Einstein's writings on peace would constitute still another appeal to reason . . . Disarmament negotiations of the traditional type no longer suffice if we are to cope with the momentous problem which faces mankind. The vision and steadfastness of Einstein, over four decades, evident in his writings, may serve to inspire men to engage in the kind of negotiations which have now become urgent and indispensable, negotiations to abolish war . . . The real negotiations for a warless world have actually not yet begun. But mankind is spiritually better prepared and riper for such negotiations than at the time of Einstein's death. The forces of history, in a subtle way, make an impact upon men's reason; and the forces of history are moving in the direction of Einstein's vision: a world without war'.

Z. HOLMES

**The Future of Mankind.** By Karl Jaspers, The University of Chicago Press. \$5.95. Translated from the German by E. B. Ashton.

As the title implies, this book deals with one of the most important issues facing our world today. And the author, with his insight and challenging remarks, makes an appeal which cannot be readily set aside.

Now that man possesses the atom bomb, he has within his hands the means of total destruction, and this has brought us to a period in which the human race must confront itself. 'It is not a particular problem which experts might solve by special measures. It is today not one question among others; it is the one vital question, "to be or not to be! . . ." The issue, rather, involves all of man and requires him to commit all his life to coping with it, in peacetime, by his entire manner of living, and in the crisis of courage and sacrifice.'

With this point in mind, Mr. Jaspers proceeds to make us aware that his book is philosophical in intent; that it is not to be classified as belonging in any departmental field, that it is not for the specialist, whether in physics, politics, history, military affairs or theology. As Mr. Jaspers so aptly states: 'We are too ready today to accede to such disclaimers as, "I am not competent there", or ; "This is not my field". The limit of departmental thinking is the existence of issues that concern the whole and are up to everyone'.

Yet the author is careful to warn the reader that one should not approach his book with false expectations. 'I do not show how to do things. I unveil no theory of what will happen. I have no consoling final answer . . . I will try to survey our situation; but this, too, only in the possible perspective'.

And Mr. Jaspers does survey the entire situation. Through historical, military, political and economic survey, through objective analysis of reason and democracy, he ranges the wide course of human events, and demonstrates that our thinking is based on reality. In each instance, whether in the scientific, historic or political, or philosophical realm, the author is always concerned with the fate of the human being in view of the dread of atomic warfare.

'Nobody can know for certain whether the first H-bomb drop would really result in further drops until mankind had perished . . . the question remains at what point the doom of mankind would become inevitable . . . We have to make our choice without knowing all, on the basis of all that we know, within our perspective, . . . Everyone shares the responsibility, without knowing anything about the course of political careers and the accidents that place men in key positions.'

At a time when we are overshadowed by the possibility of extinction, Karl Jaspers, as a true philosopher, asks us to believe in the future of mankind, and answers for us the basic question. 'To achieve a life that is worthy of him, man must survive, but he will survive only if he achieves that life'.

In this book, the author has given us much to ponder, and reasserts his status as one of our leading philosophers.

FLORA COBLENTZ

## What's in the Courier?

One of the most stimulating magazines is the monthly *Unesco Courier*, published in eight languages. It is recommended to the esoteric student because of its planetary scope and its range of creative work in science, education and the cultural fields. Its editorial address is Place de Fontenoy, Paris 7, France.

The April 1961 issue was devoted almost entirely to a study of accidents, the world's third worst killer, on the basis that accidents need not happen. This was related to World Health Day. This issue, as with all *Unesco* issues, is permanent source material.

The May issue had a long article by André Maurois on the inalienable right to read, anywhere in the world. It has unforgettable pictures of people who only recently have been accorded that right. Reading means libraries everywhere in the world. World library services have grown prodigiously, after arising out of the need to restore war-wrecked libraries.

In addition, the May issue carries articles on scientific uses of the camera, as in microphotography, with pictures as fascinating as great works of art, unbelievably beautiful patterns from the unseen world. And finally, strobophotography. This achieves something that experimental artists have attempted—a study of the movements of people and things, hands, flames, bells. It is, in a sense, a study of the flow of energies.

*Unesco Courier* induces deeper, wider and more abstract thinking, the sort of reading that contributes to the expansion of consciousness at which esoteric students are aiming.

B. D.

**Annual subscription rates: U.S. \$ 3.00; 10/-stg.; 7.00 New Francs or equivalent. Single copies 1/-stg. 30 cents (U.S.); 0.70 New Francs.**

## **The Cross**

**In the cross is hidden light. The vertical and horizontal in mutual friction create; a vibrant cross scintillates, and motion originates. When the vertical assumes the horizontal, pralaya supervenes. Evolution is the movement of the horizontal to upright positiveness. In the secret of direction lies the hidden wisdom; in the doctrine of absorption lies the healing faculty; in the point becoming the line, and the line becoming the cross is evolution. In the cross swinging to the horizontal lies salvation and pralayaic peace.**